535
[171] cluding the town of Nicoya in the peninsula of that name in Costa Rica.

The other dances which are performed in public are danced only by the younger generation. The steps are entirely borrowed from
[177] the Chiriquíans, who formerly and even still inhabit much of southern Costa Rica. The favorite dances are the *cumbia*, the *punto Chiricano*, and the waltz. All of these, with the single exception of the waltz, are danced individually and not by a couple holding one another close.

525 **Games and Gambling.** The *Boruca* are not a gambling people. They appear to have no interest in any sort of gambling. Dice are almost unheard of, and perhaps one pack of cards can be found in the whole village.

524
857 The boys have a game called *cuepas*. This is played with round pieces of bee's wax shaped almost like the cap of a pop bottle. One of these are placed face down, and a boy throws a similar piece on top of it. If the result of the impact causes both pieces to be face up, the boy who threw the *cuepa* wins, and takes the other *cuepa* as well as his own. If the result is otherwise, he loses his *cuepa*. Boys carry a ball of wax in their pockets for the express purpose of making *cuepas*.

Tops, made of wood with a nail serving as the pointed end, are also seen. They are not very popular, however.

[p. 30-B]

[pp. 31 and 32 contain no text]

5:Urcullu M-5 (1763) 1913
SA19 Talamanca SA19

There are seven tribes of those heathens who are known as
101 *Talamancas;* the first is that of the same name, which embraces
131 two others called *Cabécara* and *Bicsyto;* the second is called *Térraba;* the third, *Thórar,* on account of living upon an island of that name on the coast of the North Sea;[11] the fourth is named *Chanquen;* the fifth is called *Zegua;* the sixth, *Thorasque,* and the seventh, *Guaymí.* Of these the last three are in the districts of the Kingdom of *Tierra Firme,* and the first four in this district of *Guatemala.*[12]

721 The Indians of all these tribes are generally brave and warlike;
[411] for their most common exercise is to go about with bows and spears practicing for their wars, which they are generally engaged in with each other for the purpose of enslaving the men and carrying off the women. The sport and diversion of the boys is
[868] to shoot arrows and throw spears and they thus become very
[857] skilfull in the handling of them.

All the men of these tribes go entirely naked, only the *Tala-*
291 *mancas* covering their private parts with girdles. The women all wear the girdle down to the knee, or use a blanket, which they
[286] weave from cotton or with *mastate* (a bark fibre) which they get by cutting trees.

The greatest sport of these barbarians is to paint themselves
304 black over the whole of their bodies, which they do with the
[302] greatest hardiness, allowing themselves to be scarified by the experts whom they have among them, and over the bleeding places they put *copal,*[13] which makes them swell up, and some even die by being cut in delicate parts, such as the face, neck and elsewhere. When they kill an enemy in war, they make a
304 hole with a peg of strong wood and they drill the cartilage of the
554 nose, as well as the lower lip; and when they have opened these two holes they put in each one of them a little bone like a cigar-

[11] The island of *Téjar* or Island of *Colón.*

[12] The enumeration which Padre Urcullu made was not strictly correct,
[114] inasmuch as the *Zeguas, Thorasques* or *Dorasques* and *Guaymies* lived wholly or in part, like the *Guaymies,* in the territory of *Costa Rica;* but it will be noted that besides, according to his statement, the Island of *Colón,* and consequently the *Bay of Almirante* belonged to *Costa Rica.* M. M. P.

[13] *Protium copal.*

322 selected is placed over the fire to soften. A wire is heated and is pushed through the length of the wood to remove the soft pulp. If wire is not available, a *pejibaye* rod is substituted. The
[824] inside is smoothed by wrapping *chumico* leaves (*Curatella americana* L.) around a *pejibaye* rod and rubbing it up and down. The gun is then filled with ashes and the outside
[237] covered with beeswax and carbon to preserve it. Two shells, beads, beetles, or lumps
411 of wax are often used as sights (fig. 12, *d*). The balls for ammunition are made of clay which has been dried, ground fine, and then mixed with water, worked with the fingers and rounded with a wild turkey bone as
[415] needed. They are carried in string bags.

Lances made of *pejibaye* wood with metal heads are occasionally seen. When rifles or
[415] shotguns are available, rubber bags are used to carry a powder horn, wick, etc.

[223] Bolas are made by small boys for hunting birds. *Guarumo* fiber is used instead of cord
[857] and river stones are used for ammunition. A loop of *pita* (agave thread) is made in one end into which the forefinger is placed. Then both ends of the bola are grasped in the hands and it is swung over the head.

223 A resin called *yok* in Cabécar is put on a
[314] tree where birds are apt to feed. Their feet stick in this, prohibiting escape. Wild boars
224 and large game are often trapped. This is accomplished by tying a rope to a tree beside a path and making a slipknot at the other end, leaving a wide loop. The loop is placed in the center of the path and the animal is snared in it.

At night, in Talamanca, another type of lure is used. Crab claws, with bits of meat left in them, are tied to a piece of string about 22 yards long. Bananas, or whatever fruit the animal being hunted uses for food, is attached to one end of this string. The string is tied to a stick which is thrust into the ground to hold the bait in place. The hunters use a leaf to shield their light and remain hidden. They are alerted by the sound of the claws rattling and shoot their prey with a bow and arrow or a
[262] gun. There is a superstition connected with

[192] "blow gun stick"; in Bribri *skamokaL* signifying the same as in Cabécar.

[Isco category 116 - END PLATE 11 - ANALYST.]

224 262 this method of hunting that only cold food may be eaten before the hunt as hot food brings bad luck.

226 **Fishing.** The most common method of fishing is with the bow and barbed or straight palm-wood arrow (fig. 3, *b*)[1/2] Small fish are sometimes killed by the blow of a machete and hooks are occasionally used. Grasshoppers [825] are the favorite bait. These are caught and [227] kept in a gourd in which air holes have been [415] bored and a corncob is used as a stopper or cap until ready for use. Grasshoppers can live five days in such a container. Conical casting nets, similar to those used by the Guaymí of Panama, are also employed. On the Pacific side, amongst the Bribri, sometimes the stream is dammed and a wooden fish trap is used.

Next to the bow and arrow, however, the most popular manner of fishing is with poisons. [278] The two most frequently used are obtained [824] from a tree (*Phyllantus* sp. Pittieri) and from a vine (*Serjania* sp.).[78] The tree poison blinds and kills all fish, and is so strong that the day after a person has handled it, it is common for his face to remain swollen and to hurt. When this poison is used, the river is dammed with tree trunks downstream. Around four o'clock in the morning thirty or so men begin to [462] scrape or shred pieces of the *Phyllantus* into [857] the water. Non-pregnant women and children gather downstream to collect the fish in baskets (*havas*). The organizer of this event receives one or two fish from each participant, the number depending on the total amount caught, and can keep all that he himself [178] catches. Today, permission has to be obtained [625] from the police agent in Talamanca and the organizer has to give him a share.

The vine colors the water green but only stuns the fish. It is used in small creeks and not large rivers. Only two men are needed to fish in this way. The vine, leaves, and stem are beaten into small pieces with a stick and then are thrown into the dammed waterway. [278] A third fish poison is sometimes prepared from [824] a tuber which resembles the *ñame*. It is called *wiwakri* in Bribri and is mashed and thrown into the water.

252 **Food Preparation.** On the whole, food is

[78] For the indigenous names *see* Plant List in Appendix.

1/2 [see category 116 - END PLATE 2 - ANALYST.]

854 carrying a baby or small child is astride the
[855] hips held by a cotton cloth or *mastate* (*see* Bark Cloth) strip. One never sees a baby
[856] crawl and they are given anything they cry
863 for. It is interesting to note that habits in connection with excretion are taught practically from birth. The child is taken out of the house and held up while he does his needs. He is not allowed to do so on a lap nor in the dwelling itself.

593 The family is very close. It is not unusual
854 to see a mother put her arm around a son, or a father lie in a hammock with his small children beside him. Parents pay attention to personal details, such as wiping a child's nose or
264 washing its face. There are not, however, regular meal hours. One eats when there is food and when one is hungry. The Pacific
[177] Cabécar copy the rules of the school and eat three times a day in their own homes.

868 Almost as soon as they can walk, both sexes are taught to swim and help to make fires, using the fire fan and blowing. Girls are taught
[864] to pull their skirts between their legs when sitting on the low benches or on the ground before the hearth. At the age of seven, they begin to clean the house, cut fire wood, and cook. The boys cut wood, fish, and hunt, using small arrows for training. When the adults are out in the fields or hunting, children up to ten years old stay at home to tend the fire and to work about the house. Parents also
867 are responsible for teaching tribal customs, for example: the clans with which one can marry;
[788] tabus; the baptism of one's self with salt water when seeing the sea for the first time,[104] etc.

[871] In Talamanca and Chirripó, there is no school and all lore is learned by word of mouth on rainy nights around the hearth. "Study" is
[756] restricted to those preparing to be medicine men (*see* The Medicine Man), who must undergo a severe apprenticeship, or in a less
[767] lengthy manner to those who want to have some connection with the handling of the dead (*see* Death). Games are limited and simple.
857 Small children take pebbles or grass in their
[524] toes and try to place them in a straight line. Often they play with mud daubers' nests or similar objects connected with their environ-
[526] ment. Boys play at marksmanship with a bow,

[104] Pittier, 1938, p. 20.

857 arrow, or blow gun. A favorite pasttime for
[526] both sexes is to tie a vine to a log and swing it, jumping as with a rope.

892 On the Pacific side, both sexes go to grange schools when they reach the age of seven and continue for from four to six grades, depending upon the location. Besides Spanish, the official language of Costa Rica, first year teaching is carried out in the mother tongue. Ball games, swings, and see-saws, sewing, cooking, and manual training form an important part of the program. Attention is also paid to hygienic customs. In Cabagra, reading and sewing
[871] classes for adults have been started.

582 **Marriage.** The matrilineal clan, the dominant
[614] social organization of both these peoples (*see* Social Organization), controls marriage possibilities as one cannot form a union within a blood group related to one's mother. The con-
594 trol of the family falls to the mother if she is
562 alive. Even the men respect her and cases have been known where the mother has beaten male
595 members. It is also important to remember that four wives are permitted (*see* Myths: *Cacao*). This is a practise followed on both
[184] sides of the range although it is as yet unseen
[582] among the youth of the Pacific slope. As a rule, a man marries sisters. The first wife is always the head of the family and can rule the others.

584 Courtship is relatively simple. In Talamanca and Chirripó the custom, which has almost entirely disappeared, was for the man to go to a house where there was a girl-child and ask for her as a wife saying, however, that he would care for her as a daughter. Then he would cut the wood for cooking, fish, make *mastate*, in fact, do daily chores for the girl's mother until the child turned twelve or reached puberty. During this intermediary period, the girl would become accustomed to the man and would run to meet him on his visits to
[591] receive some little gift. When the time came, he took her to his parents' home. There they lived in the communal house, or, if his father had too many wives with offspring, he built a house apart but at the side of his parents' house.

In 1959, the man visits his prospective wife three times. He asks her parents' permission to marry and, particularly on the Pacific side, he